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PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE

From the Baptist Missionary Magazine.

GREECE.

JOURNAL OF MR. LOVE.

Arta—Mohammedan prayer—Prevesa.

On the morning of the 19th of March, I left
Joannina for Arta. The language of the country
being Greek, I had no further use for my inter-
preter, and therefore dismissed him. Little that
is worthy of remark occurred during the day.—
The route, much of the way, was along moun-
tains, very similar to what I had seen from Vo-
dena to Joannina. We passed some villages, but
the almost incessant rain quite indisposed me for
particular observation. At about half the distance
from Joannina to Arta, a man, armed with
pistols, and in company with five or six others,
stopped me, and demanded a sight at my pass-
ports. As he had something the appearance of
a man of authority, I complied with his wishes.
After examining them for some time, he very
quietly returned them, and I had scarcely started
when I was again stopped with inquiries relative
to what I had in my trunk. Giving them no
direct answer, I bade the guide pass on. It was
in the immediate vicinity of a khan, in which I
think the men had an interest. I do not think
they had worse intentions than to waste the time,
in order that I might halt there for the night.—
It was the last khan before arriving at Arta, and
it was now near night. Fortunately about dark
the path left the mountains, and we came down
upon a good road on the plains of Arta. We
quicken our pace, and arrived at about ten at
night.

Arta is another of those towns which were de-
stroyed during the revolution. It is rebuilt very
much like Joannina, but is much smaller. It
contains perhaps six or eight thousand inhabi-
tants. It has the appearance of more industry
than Joannina, and far less wretchedness. No-
thing can surpass, in natural beauty and fertility,
these plains. Vineyards and olive-groves, and
orchards of oranges and lemons, give to different
places the appearance of forests. The plains af-
ford great quantities of wheat. They are on
both sides of the Arachthos, and extend up to
the river some miles. The country is said to con-
tain, within three or four hours' distance of Arta,
a population of thirty or forty thousand souls.—
The place, I apprehend, is not very healthy.—
The river, a little below the town, widens into
extensive marshes. The people are subject to
fever and ague and gastric complaints.

The regulations of the "Posta," in this part
of Turkey, are not very good. There is but lit-
tle travel, and the boundary of Libanion Greece
being not more than two hours distant, it is left
mostly with the traveller to make such arrange-
ments as he chooses. On the following morning,
the rain continuing, no person was disposed to
afford me horses. It became necessary, there-
fore, to call upon the governor, with my firman
from the Pacha, in order to avail myself of the
regular "Posta."

It was an hour or more before the horses were
ready. In the mean time I had an opportunity
of witnessing the devotions of a Mohammedan
priest. He seemed to be saying his morning
prayers, and whether they were designed to be
public or private, I am not able to say. He sat
upon a sheep-skin on the floor, in one corner of
the governor's office, facing the wall; and turn-
ing his face alternately to the right shoulder and
the left, he prayed, crying, "Allah! Allah! Al-
lah!" [Oh God! Oh God! O God!] He gave
utterance to no other word. This was his whole
prayer. At stated intervals, placing himself up-
on his knees, he bowed so as to touch alternately
his forehead and lips to the floor, and then chant-
ing in a low, quick air, what I concluded to be a
stanza of the Koran, he resumed his former po-
sure, and continued his "Allah" as before. He
continued thus about fifteen or twenty minutes
after I entered the room. In the mean time the
governor and his clerks continued business as
usual, receiving calls and petitions, commanding
servants, and conversing as freely as if nothing
of the kind was passing. The priest also seemed
as entirely insensible of what was going on
around him, and as undisturbed, as if he had been
the only person in the room. What the business
of this priest was, or for what purpose in particu-
lar he was retained by a man who is a Greek, I
had no means of learning.

His prayer was very similar to that of the de-
vies, whose worship I had occasion of witness-
ing, while at Salonica. There were of these de-
vies, about twenty-five in number. Their kneel-
ing and prostration to the floor was finished before
the prayer commenced. After seating them-
selves on the floor, they arose not, nor ceased
uttering "Allah," for twenty-two minutes. They
repeated the word with great vociferation, and all
of them speaking it together as one man, created
a sound almost deafening. They must have re-
peated the name of Jehovah as many as six hun-
dred times during the prayer.

Two hours' ride in the morning brought me to
the gulf of Arta, at which place my journeying
by land terminated. Thence I passed to Preve-
sa, where I did not arrive till after dark, the

wind being contrary. I learned little concerning
the place, except by report. The substance of
this has been already communicated. The British
Consul General for Albania resides at Preve-
sa. He interests himself much in the cause of
education among the Greeks of the town. I am
much indebted to this gentleman and his lady for
their kind attentions while I was at the place. A
Lancasterian school, the current year, has been
commenced at Preveza, for which, some time
since, we provided a small box of scriptures, and
religious books.

Vonitza—Missolonghi—Return to Patras.

The following day I arrived at Vonitza, and
entered upon a quarantine of thirteen days. I
had intended to make my quarantine at one of
the Ionian Islands; but at Preveza I learned that
at "The Islands" twenty-one days were demand-
ed. Five days were passed at Vonitza, when I
gladly embraced an opportunity for departing
by water to Missolonghi. It had been a question
of some little solicitude, how I should avoid the
robbers which had collected in large numbers in
that part of Greece, through which it was neces-
sary to pass, in order to prosecute my way homeward
by land. An opportunity by water from
Vonitza is of rare occurrence. I could not but
regard it as a kind of interposition of my heavenly
Father, in thus providing for my safety. It was
but one of the many deliverances which I experi-
enced during the journey. Nor was the goodness
of God less manifest in the preservation of my
health. I was subject to many exposures.—
The last eight days of quarantine were passed on
board a caïque—three on the passage, and five
after arriving at Missolonghi. Six of these days
it rained almost incessantly; during this time my
clothing was not dry, day nor night. The hull
of the caïque was but four feet deep. We were
therefore under the necessity of being, while be-
low, either in a sitting or in a recumbent posture.
And when we lay down at night, it was in the
bottom of the boat, wet with continual dripping
from the leaky deck. Yet, through the whole,
my health was never better. I hope I may never
cease to be grateful for the preserving mercies of
a covenant-keeping God. I arrived at Patras
after an absence of fifty-four days.

HISTORICAL LESSONS OF THE FIRST CHARTER OF MASSACHUSETTS GOVERNMENT.

BY ABEL CUSHING.

LETTER VIII.

William Leddra was the fourth Quaker hung
for his religion in Boston. He also was a mis-
sionary to Massachusetts to warn the people of
their errors; and he was a very talented popu-
lar teacher. But during his three years resi-
dence among them, our first charter rules ceased
to be of any use to him, and during the course of
his mission he executed them in iron like a bur-
glar or a robber. Yet as himself de-
clares, "he never turned his cheek from the smit-
ter, nor his feet from following the flock,—and the
whip on his back and all his imprisonment and
banishment on pain of death, and even loud
threatenings of a halter did no more move him
than if they had bound a spider's web upon his
finger. When brought before his persecutors
who were also his judges and his judge's counsel-
lors, he demanded to know his crime.

You stand with your hat on, say they, you say
three and thou art a Quaker, and you, more-
over, have declared those Quakers, whom we
have executed, to be innocent. 'What,' said
Leddra, 'will you hang a man for speaking good
English, and defending the servant of the Lord?'

'A man,' said Dennison 'may speak treason in
good English.'

'Will you go to England and trouble us no
more?' said Bradstreet. 'I have no business
there,' said Leddra; '—then you shall go that
way,' said this merciful judge pointing towards
the gallows. '—I understand you,' said Leddra;
'I am to die for breathing the air of your juris-
diction, but mark me, I am an Englishman, and
your fellow subject, and I appeal to the laws of
my own nation and country, and if by them I am
a criminal, I am ready to suffer.'

'Appeal to England three thousand miles off,'
said Dennison with a sneer, 'and what will you
gain by that? Send over your complaint—the
next year Parliament will send over here to
know, what's the matter;—and the third year
the government of England will be changed.
Be better advised—renounce your errors, and
save your life.' 'What,' said Leddra, with in-
dignation, 'and join such murderers as you!—
then let every one who meets me point and say
to this is the man who has forsaken the God of
his salvation.' As he said this, Wenlock Christ-
ian who was also sentenced to banishment on
pain of death, walked into court and stood by the
prisoner. For a moment the judges were silent
and seemed confounded, at his voluntary offer
of human life, and which they now began to dread
the necessity of taking.

Here's another Quaker, said one.
Bring him forward, Mr. Marshall, said Secre-
tary Rawson. Sir, is your name Wenlock
Christian? Yea, said Wenlock.—Were you
not banished at the last court on pain of death?
Yea, said Wenlock. Then what doest thou here,
said Governor Endicot, fiercely. I came here,
said Wenlock with a loud voice, to warn you to
shed no more innocent blood, and to see my
friends; for the blood you have already shed now
cries to the Lord God for vengeance. Take him
away, jailer, said Endicot, and as they seized
him he struggled to remain with his friend Wil-
liam, whom he boldly affirmed they were about
to murder.

But the faith and courage of Leddra, and the
fidelity of Christian—virtues that savages even
worship, were powerless upon the charter assist-
ants and their advisers, so full of holy zeal were
they, and so blind to mere carnal virtue, though
of the highest order, and without delay they pas-
sed sentence of death upon the prisoner: and on

the 14th of March 1661, it being Lecture-day,
and after divine services, he was led out to be
hung, and to preserve the public peace and to
keep off the mob, the levelers, and to maintain
the supremacy of first charter law, Endicot him-
self with a strong military guard conducted the
victim from prison to the gallows.

When he arrived at the foot of the ladder, he
saw Edward Wharton in earnest expostulation
with the multitude against the execution and the
injustice of the rulers, and he said, 'friend
Wharton, remember that all who would be
Christ's disciples must take up the cross; and
to the people he said, 'for the testimony of Je-
sus and for testifying against deceivers, I am
brought here to suffer.' This Wharton was a
Salem man and under banishment on pain of
death.

As the martyr went up the ladder, one in the
crowd regarded him with peculiar interest.—
Leddra called to him also and said, 'friend know
that this day I am willing to offer up my life as a
witness of Jesus.' Upon this the man became
greatly agitated, and begged that he might speak.
'Gentlemen,' said he, 'I am a stranger to you
and your country, and yet a friend of both; but
for Jesus' sake, for the Lord's sake, I pray you
not to take away that man's life, but remember
Gamaliel's counsel to the Jews. I am a seaman,
and lately arrived from England and when I
heard this man was to die for his religion, I went
to see him in prison, and methought the Lord did
mightily appear in his words. I then sought out
one of his magistrates who condemned him, and
asked him what was his crime? He is a rogue,
said he, a very rogue and has abused magistra-
cy. But I said, what has that to do with the
question? Why do you kill the man? What is
your rule, your law, your authority? But he
did not answer. Gentlemen, you have no rule,
no warrant from the word of God, no precedent
from England, nor have you any authority from
the king, whose name you presume to use, to
hang that man.'

'But they tell me he may go away if he will.
Is it so? Then let him go—let me have him;
I command a stout ship, and will gladly take
him away if you will, come down to me William,
I will take care of you.'

Here a murmur of applause ran through the
crowd, but to quiet the execution, the Rev. Mr.
Allen, minister of Boston, and who probably
on that day had preached the Thursday lecture,
called out to the people, that such willingness to
die in the criminal, should not move them, for the
apostle had said 'that some should be given
up to strong delusions, and even dare to die for
them.'

And the captain of the guard said to the stran-
ger, sir, what have you to do in this matter?—
William cannot go away, you may go away, and
if you take my advice, you—aman, for of all
sights, to my eyes this is the most cruel.

Orders were given to make haste, and as the
ladder was suddenly turned to throw him off,
Leddra had only time to say, 'Lord Jesus
receive my spirit,' and these were his last
words.

And when he was dead and about to be cut
down, Wharton, whose own life was then for-
feited, and at the mercy of the charter rulers,
with other friends, stood under; and as the body
fell they caught it in their arms; and after he
was stripped by the hangman, they laid him in
his grave.

From Zion's Advocate.

QUESTIONS UPON HOPE.

What is hope? "Hope," says Mr. Buck, "is
the desire of some good, attended with the pos-
sibility, at least, of obtaining it; and is enliven-
ed with greater joy or less, according to the
probability there is of possessing the object of
our hope." It is a necessary passion, and one
natural to man. Without it the spirit of man
would sink and die. It is this that stirs the spir-
it amid hardships; sustains under toils of an over-
whelming nature; and enlivens when afflictions
press heavily.

What is the Hope of the Christian? "The
hope of the Christian," says one, "is an expecta-
tion of all necessary good both in time and
eternity, founded on the promises, relations, and
perfections of God, and on the offices, righteous-
ness and intercession of Christ. It is made up
of desire, expectation, patience and joy." The
Christian's hope has respect to the blood, right-
eousness and mediation of Christ, and the sweet
earnest of the Holy Spirit in our hearts. There
is "a good hope," and there is a hope which is
said by inspiration, to be like the "spider's web"
a worthless hold.

But when a person is regenerated or "born
again," and possesses a sense of the Redeemer's
presence, we say "he indulges a hope." "And
this hope maketh not ashamed, because the love
of God is shed abroad in his heart."

How may a good hope be known? By the
courses to which it leads. A genuine hope in
Christ will lead its possessor to purity. "Belov-
ed, now are we the sons of God, and it doth not
yet appear what we shall be, but we know that
when he shall appear, we shall be like him, for
we shall see him as he is: And every man that
hath this hope in him purifieth himself, even as
he (Christ) is pure." 1 John 3: 2, 3. It will
also lead to a joyful profession of the name of
Christ, by a submission to his ordinances, and a
lively obedience to all his requirements. The
duty of watchfulness, prayer, secret family, so-
cial, public prayer, will be joyfully attended to;
these duties a good hope always leads. Christ-
ian! does your Hope lead you to a joyful dis-
charge of all these duties? And do you find
sweet satisfaction in their performance? Is your
Hope heaven-inspiring? Go on, then, for the
objects of your hope are good, great, and ever-
lastingly sure. "And let us who are of the day,
be sober, putting on the breast-plate of faith and
love, and for a helmet the Hope of salvation."

1 Thes. 5: 8.

A NEGLECTED DUTY.

"Have you a flourishing Sabbath School?"
inquired a traveller of an officer of the church.
"Why no! I cannot say that we have," he re-
plied, "it does not flourish as it ought." "What
is the reason?" asked the other; "why has
not your school prospered while others have been
so much blessed?" "I am sure I cannot tell,
unless it is because the superintendent, or the
teachers, are not faithful to their trust; perhaps
welfare of their pupils, and consequently the
children are not much benefited by their instruc-
tions." "You say, 'perhaps' do you not know?
do you not visit the school and see for yourself,
whether the teachers do their duty, and whether
all things are conducted properly?" "Why,
no! I cannot say that I do; I have so much to
do, to take care of my family at home, and to
see that every thing is right there, that I do not
get any time to attend the Sabbath-school; and
if I did, I do not see how it could do any good,
for I am not qualified to teach; my own boys
know almost as much about the scriptures as I
do myself." "I presume that your neighbors
think and act pretty much as you do," said the
traveller, "and consequently the school is left to
take care of itself. If it should be entirely dis-
continued, you would know it only by your child-
ren remaining at home. Now, my dear Sir, it is
no wonder that your school does not flourish,
and that your children are not converted to God,
for you cannot expect strangers to be more faith-
ful to their souls than you are yourself; the
wonder rather is, that your school is kept to-
gether at all; that it has not long since become de-
funct. And I take my leave of you with this
assurance, that you need never expect that God
will pour out his blessing extensively upon your
Sabbath-school, as long as you and your fel-
low Christians do not more fully sustain it
by your presence, your prayers, and your influ-
ence."

The traveller went on his way, and the good
man profited by the instruction he had received.
The year rolled around, and brought again the
faithful traveller. The officer met him with a
joyful countenance and a hearty shake of the
hand. "You were right," said he; "we were
to blame, and not the teachers in the Sabbath-
school, that our children were not profited by in-
struction. Your former conversation caused me
to reflect upon my duty; I conversed with
my fellow Christians; we stirred each other up
to the performance of those things that we had
hitherto neglected, and commenced visiting the
school, assisting the teachers by our counsels,
and encouraging them by our presence. The
result has been a revival in our school, and many
have been hopefully converted."

This is not a singular case. Multitudes of su-
perstitions and false notions, which, in reality,
the chief blame rests upon parents and members
of the church.—S. S. Journal.

POINTS OF UNION AMONG ALL TRUE CHRIS-
TIAN.—To be Christians at all, and to be glorified
together in heaven, we must both believe in
Christ, for in his name, and in his alone, is sal-
vation; our sins can be washed away only by
his blood; it is by his righteousness alone that
we can be justified; we must both be renewed in
the spirit of our minds, for without holiness no
man shall see the Lord; we must both evince
the reality of our change by obedience to his
will, for without love to his person and ways we
are as sounding brass or tinkling cymbals; and
having both been taught to embrace the atone-
ment, to hate sin, and to live, not to ourselves,
but to him who died for us, and rose again, we
are essentially united; and without sacrificing a
single principle on other points, we may on these
rest our professions, suspend our differences, and
fix our hopes. The deity of Christ; the atone-
ment he made for sin by the sacrifice of himself;
the new birth, or the regeneration of the heart
by the power of the Holy Ghost; justification by
faith in the everlasting righteousness of Imman-
uel, without works; the acceptance of the believ-
ing, penitent sinner before God in the beloved;
and the conformity of the mind and heart and
the revealed will of God, are cardinal
points, in the Christian system; and faith in them
is essential to salvation. I do not plead for these
sentiments as clothed in the phraseology I have
adopted; every man has a right to convey his
own thoughts in his own language, and even to
employ the vehicle which may appear to him to
be the best calculated to transmit his ideas of
inspired truth; But I do not see what claim any
man can lay to the privileges of a Christian,
who denies the very facts out of which they
arise. The doctrine of the atonement is the key
stone of the arch on which the temple of truth is
based; but the very moment the essential divini-
ty of the Son of God is discarded, and the neces-
sity, and the holy results, of divine influence are
denied, that moment the sinner is left without a
foundation, that very moment he is deprived of
hope. He may cherish a false expectation, and
be deceived; but if he trample under foot the
blood of the everlasting covenant, and disown the
glorious being who shed it, what prospect can we
have of a blessed immortality? If ye believe
not that I am, said the Saviour, ye shall die in
your sins; and except a man be born again he
cannot enter the kingdom of God. Christian
charity is not infidel latitudinarianism, any more
than zeal for the truth is the bigotry of a sect.
Extremes of truth are germs of error; but truth
itself, in its essential forms and relations, is the
refreshing spring at which all Christian travel-
lers meet, and by which the thirst of each is
allayed, and the uniting love of all is exci-
tated.

On these essential points then we are all agreed;
and to these, rather than to our points of differ-
ence, let us direct the eye, and the heart, and the
hand; and we shall promote that unity upon
which our God has promised to pour some of the
richest of his rich benedictions. Behold how

good and how pleasant it is for brethren to dwell
together in unity, as the dew that descended
upon the mountains of Zion where the Lord
commanded his blessing, even life for evermore.
—Congregational Magazine.

THE RIGHT KIND OF PREACHERS.—The church
wants preachers now, who will be willing to
make a sacrifice of popularity and worldly gain,
and who will devote themselves to the word of
God and prayer. The church never stood more
in need of humble, holy, devoted ministers. For
such laborers the harvest truly is great, and the
fields white for the sickle. She wants no more
"new divinity," nor "new measures," but she
does need and urgently demands a set of minis-
ters, greatly exceeding in spirituality and in pro-
found knowledge of the holy scriptures, and their
own hearts, those who have preceded them. "O
that the Lord of the harvest may raise up many
such."

There is now an urgent demand for some men
of superior abilities, and deep, undissimulated pi-
ety, to go into the foreign field; men of a higher
standard than common, both of talents and spiri-
tuality, to occupy as leaders important points,
which ought not to remain vacant. But who
will go for us? Or rather, who is qualified for
the work in such responsible stations? Do not
suppose that I underrate the wisdom, energy and
diligence of our missionaries from America. I
give thanks to God for endowing so many of them
with gifts which have rendered them able minis-
ters of the New Testament. I have with grati-
tude admired that our missionaries have risen, in
many cases, far above the expectation of their
friends; and in my opinion, far above what they
would have attained to, had they not become
missionaries. But why do so few ministers of
mature age, and some experience, give them-
selves to this most important work? Why is it
committed almost entirely to young men, who
have scarcely completed their studies, before
they are shipped off to perform their most ardu-
ous as well as the most important work in the
world?—Rev. Dr. Alexander, of Princeton,
N. J.

LABOR FOR A TENDER CONSCIENCE.—Labor
for a tender and wakeful conscience, which may
be sensible of the least offence, and apprehensive
of God's wrath attending the same; what hope
is there of his repentance whose conscience is
seared? And yet how busy are many to increase
their own woe, by putting sin out of their re-
membrance! Certainly a lively conscience, that
shall faithfully present us with an exact view of
our estates, it a great blessing. If it were not
so, why should God threaten the Israelites to
smite them with blindness, and with a stony heart,
meaning, that he would inflict such a kind of
any apprehension of their misdoings; well is he
that hath a conscience stirring him upon the least
sin, that will awake at the least blow, and per-
form its office. David could have no peace till
he had made his peace with God, he did but cut
off the lap of Saul's garment, and his heart
smote him and brought him upon his knees, and
made him cry, 'Lord, I have sinned exceedingly,
take away the trespass of thy servant, for I
have done very foolishly.' Had his conscience
been dull and hard, what security would have
crept upon him, what carelessness to become a
petitioner to God for mercy! Never therefore
turn thine eyes from beholding that which con-
science offers to thy view! Alas! conscience
doth nothing of itself, but by special authority
and commission from God, whose deputy it is.—
Bolton's Carnal Professor.

FRANKLIN'S REASON FOR A NEW CHURCH.—In
the middle of the last century, when some doubts
were expressed as to the propriety of erecting a
Church in Philadelphia, Dr. Franklin delivered an
opinion upon it in his characteristic manner.—
"To build a new church in a growing place,"
said he, "is not properly dividing, but multiply-
ing, and will really be a means of increasing the
number of those who worship God in that way.
Many who cannot now be accommodated in the
Church, go to other places, or stay at home—
and if we had another church, many who go to
other places, or stay at home, would go to church.
I had for several years nailed against the wall of
my house, a pigeon box that would hold six pair
—and though they bred as fast as my neighbor's
pigeons, I never had more than six pair, the old
and strong driving out the young and weak, and
obliging them to seek new habitations. At length
I put up an additional box, with apartments for
entertaining twelve pair more, and it was soon
filled with inhabitants by the overflowing of my
first box, and of others in the neighborhood.—
This I take to be a parallel case with the building
of a church here."

CONVERSATION WITH STRANGERS.—The late
Mr. Roberts, of Llanbrynmair, was remarkably
useful by his religious conversation with individ-
uals. He was led to the formation of so impor-
tant a habit by a little incident which occurred in
the early part of his ministry. Asking a little
child the direction to a person he was to visit, he
was informed it was her mother, and was led by
her to the spot. He was afterwards told that the
mother said to the child, "You had the honor of
walking with a minister of Jesus Christ." No,
mother," said the child, "I am sure it was not a
minister, for he never spoke to me a word about
Jesus Christ."—Leifchild's Counsels.

It is related of Dr. Young, that as he was
preaching at St. James', he plainly perceived
that he was not able to gain the attention of his
hearers; this so affected his feelings that he sat
back in the pulpit and burst into tears.

Meekness suffers the word of admonition, and
takes it patiently and thankfully, not only from
the hand of God that sends it, but from the hand
of our friend that brings it.—Henry on Meekness.

From the N.C. Recorder and Watchman.

EXTRAORDINARY AWAKENING.

The following extract relating to an extraordinary awakening on the subject of religion in Bengal, is taken from the London Missionary Register for June. It appears that 55 villages, including upwards of 3,000 people, have recently forsaken their idols, and sought for admission into the Christian church. These people, it seems, reside in the neighborhood of Kishnagur, a station of the Episcopal Missionary Society, which lies some 70 or 80 miles to the north of Calcutta. They appear to be subject to the jurisdiction of the Bishop of Calcutta, and measures have been taken to admit them to the ordinance of the Episcopal Church. The movement is certainly very remarkable, and promises much in favor of modern missions.

1. Number of inquirers.

There are not less than fifty-five villages, containing, among them, upwards of 500 families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

II. Origin and commencement of the work.

He had heard, in the beginning of 1835 of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. The sect was called "Nurta Rhoja." Worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted in addition, some articles of the Christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world into a human form. Mr. Doerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. At dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, "Are you afraid to pray?" They replied, "No; we are not afraid." He then said, "Let us pray;" and

ed the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction, and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others of the sect especially above named, visited the Christians, and became more favorably disposed toward them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared "that this was the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Nurta-Rhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connexions. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village the excitement was so great, that when the missionary began to preach, they anxiously inquired, "What! has the pestilence reached us also?" An inquirer had two brothers, who fled from their homes for fear of catching the infection. The man before whose house the preacher stood, was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village. But, as is usual in persecutions, the truth spread—the Christians were more in earnest, the inquirers multiplied, and the Word of God prevailed, so that whole tribes became obedient to the faith. Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This man has since confessed. His father-in-law, had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian; and cast out by his neighbors on his return. He has, however, since given good hope. From the first time of the inquiry, Christian catechists and teachers have been constantly among them. The missionary has little doubt of the sincerity of most of them.

Here is a statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

III. The Present State of the work.

Mr. Doerr thinks, that out of the 500 families who are candidates for baptism, 200 of them are

prepared for the holy sacrament; that is, about 1,200 individuals. I proceed to ask the following questions regarding them:—

1. Do you think that there is any secular motive which has influenced them in seeking to become Christians?

He thinks there may be, in some instances, a little; but nothing more than the religion itself must indirectly present. It teaches love and sympathy, and to render assistance to one another in want, &c. This is the whole of temporal motive that he can possibly imagine. It is a religion of love. Many of the people at present are in distress; they were not so when they first offered themselves as candidates for baptism.—This distress has been occasioned by an inundation, which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The missionary sent them rice as far as his means would allow. The boats went over the fields from village to village, distributing relief to the Christian brethren, as far as they were able.—The brethren, on seeing this, said,—"See how these Christians love one another! surely, this is the true religion!" All this may have given an impulse; but he does not know how it could be otherwise. They have nothing but this mutual love to induce them to become Christians; but every thing else to discourage.

2. Have the 200 families or the adult part of the 1,200 individuals, whom you think fit for baptism, an adequate knowledge of Christianity?

His knowledge is not very large, but he considers it is sufficient for candidates for baptism.—They know the elements of the truth; for instance, that they are sinners, that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through His Son, that he who repents and believes on Christ, shall obtain salvation, that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost forever, &c. &c. They can repeat the Creed, the Lord's prayer, and ten commandments.

3. Are they willing to forsake all for Christ; to give up their heathen habits, and to lead a life of self-denial?

They have already given proof of this, in what they have to suffer: they expect persecution, and are prepared for it: they entirely renounce idolatry, and every custom and habit which the gospel prohibits. In a word, they are desirous of putting themselves under the Christian pastor, and attending his godly direction in all things.

INFLUENCE OF TRUTH.—A small Baptist church was organized in Bedford, Ohio, about four years since, which, though surrounded by powerful sectarian prejudices, and opposition, has constantly increased. The pastor in giving some history of the same in the Cross and Journal says:

"The Baptist ranks, who have been added to the church. My heart has been made to rejoice and bless God while I have had the privilege of waiting upon such in the ordinance of baptism, and of seeing them come up out of the water praising God, and going on their way rejoicing. We were permitted throughout the winter and spring often to visit our little Jordan to wait upon the young converts and others who left the tradition of men to follow the meek and lowly Jesus. These things seemed to stir up a spirit of jealousy and opposition, and the cry of proselytizing was raised. The spirit of investigation continued to increase until one of the champions of Pedobaptism announced from the pulpit, that in four weeks he would preach upon the subject of baptism. The day arrived, the multitude assembled, eager to hear while the speaker went from Genesis to Revelations, ransacking the Abrahamic covenant of circumcision and heathen fables to find something to support his sinking cause.—But this gave a new impulse to truth, and I baptized one of their most respectable members the next Lord's day, and three more shortly after, and last Lord's day a young convert; and while truth has been prevailing over error, precious souls have been converted and brought into the kingdom. I expect others to come forward next Lord's day."

PRAYER BETTER THAN LAW-SUITS.—The following, while it contains some valuable hints to Christians, illustrates the simplicity of the child of grace as exemplified in the character of Col Samuel Harris, who, after his conversion, was subjected to many persecutions, and similar perplexities, in his affairs from the disposition of wicked men to oppose or embarrass him in preaching the gospel. It may be found in Mr. Semple's History of the Virginia Baptists. Mr. Harris preached from about 1760, to about 1795 in Virginia and North Carolina.—*Zion's Watch-tower.*

When Mr. Harris began to preach, his soul was so absorbed in the work, that it was difficult for him to attend to the duties of this life. Finding at length the absolute need of providing more grain for his family than his plantation had produced, he went to a man who owed him a sum of money, and told him, he would be very glad if he would discharge the debt he owed him. The man replied, "I have no money by me, and therefore cannot oblige you." Harris said, "I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take that article of you, instead of money, at a current price." The man answered, "I have other uses for my wheat, and cannot let you have it." "How then," said Harris, "do you intend to pay me?" "I never intend to pay you, until you sue me," replied the debtor, "and therefore you may begin your suit as soon as you please."—Mr. Harris left him, meditating: "Good God! said he to himself, what shall I do? Must I leave preaching to attend to a vexatious law-suit! Perhaps a thousand souls will perish in the mean time, for the want of hearing of Jesus! No, I will not. Well, what will you do for yourself? Why, this I will do; I will sue him at the

court of Heaven." Having resolved what to do, he turned aside into a wood, and fell upon his knees, and thus began his suit: "O blessed Jesus! thou Eternal God! Thou knowest that I need the money which the man owes me, to supply the wants of my family; but he will not pay me without a law-suit. Dear Jesus, shall I quit thy cause, and leave the souls of men to perish? Or wilt thou, in mercy, open some other way of relief?" In this address, the Colonel had such nearness to God, that, (to use his own words) Jesus said unto him, "Harris, I will enter bondsman for the man—you keep on preaching, and omit the law-suit—I will take care of you and see that you have your pay." Mr. Harris felt well satisfied with his security, but thought it would be unjust to hold the man a debtor, when Jesus had assumed payment. He, therefore, wrote a receipt in full of all accounts which he had against the man, and dating it in the woods, where Jesus entered bail, he signed it with his own name. Going, the next day, by the man's house to attend a meeting, he gave the receipt to a servant, and bid him deliver it to his master. On returning from the meeting, the man hailed him at his gate and said, "Mr. Harris, what did you mean by the receipt you sent me this morning?" Mr. Harris replied, "I meant just as I wrote." "But you know," answered the debtor, "I have never paid you." "True," said Mr. Harris, "and I know, also, that you said you never would, except I sued you. But, sir, I sued you at the court of Heaven, and Jesus entered bail for you, and has agreed to pay me; I have, therefore, given you a discharge!" "But I insist upon it," said the man, "matters shall not be left so." "I am well satisfied," answered Harris, "Jesus will not fail me; I leave you to settle the account with him another day. Farewell." This operated so effectually on the man's conscience, that in a few days he loaded his wagon, and sent wheat enough to discharge the debt.

THE DEITY OF CHRIST.

"Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fullness of the Godhead bodily."—Col. ii. 8, 9.

The Gospel of Christ is the principal blessing which God has granted to mankind; and all the dispensations of Providence in former ages were preparatory to its introduction in the fullness of time.

Within a short period many churches were established in various parts of the world, which boldly professed the despised Gospel, and "gloried in the cross of Christ." Of that number were the Colossians. Christ had been preached to them as the glorious and wonderful person in whom it pleased the Father that all fullness should dwell, &c. But the apostle perceived them in danger of being subverted in their minds, and therefore addresses them in the language of the text, in which he represents the glory of the Gospel, and the rich treasure of Christianity, as consisting principally in the true Deity of the Saviour, &c.

1. The Deity of Christ stamps a peculiar digression, the denial of it divests it of its chief glory.

2. The Deity of Christ represents the love of God in the redemption of mankind, as worthy of the highest admiration and praise; whereas, the denial of it must obscure its glory.

3. The Deity of Christ lays a foundation for an adequate atonement for sin; but if it be denied, that important article, the principal support of an awakened sinner's hope, must also be relinquished.

4. The Deity of Christ justifies the high strains of admiration and praise in which his love is celebrated in the New Testament; but the denial of it must render those strains unjustifiable, if not absurd and enthusiastic.

5. The Deity of Christ puts a dignity and glory on his character as our advocate with the Father, and assures us of the prevalence and success of his mediation; whereas, the denial of it must necessarily weaken our confidence and hope in approaching the throne of grace.

6. The Deity of Christ renders our union and fellowship with him a privilege unspeakably valuable and honorable; but the denial of it robs us of our most peculiar treasure.

7. The nature of the Gospel itself, and of that religion which it teaches and inculcates, as distinguished from the highest improvements of what has been denominated the law and religion of nature, will be most materially affected by the belief or rejection of the important article of the Deity of Christ.

8. The religion of the Gospel is a holy religion; a "doctrine according to godliness."—Never was the honor of the law of God so clearly manifested as by the perfect obedience and death of Christ, the Divine Surety.

INFERENCE.

All must admit it to be a question of the highest importance, what sentiments we entertain of the person of Jesus Christ; whether we ought to honor him as "God manifest in the flesh," or to regard him as a mere man like ourselves. If he is no more than "a man," in paying him the honor which is due only to the eternal God, we cannot be vindicated from the charge of idolatry.

But if he is indeed possessed of true and real divinity, as the Son of God, the denial of it must be an audacious insult to his dignity, and a bold attempt to rob Christianity of its richest treasure.

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem and of course the subscriptions of some wealthy persons who were Taylor's friends.—"Don't tell me of losing," said Gill, "I value nothing in comparison of gospel truth. I am not afraid to be poor."

If riches have been your idol, hoarded up in your coffers, or lavished out upon yourselves; they will, when the day of reckoning comes, be like the garment of pitch and brimstone, which is put on certain criminals condemned to the flames.

FEMALE PIETY.—The gem of all others which encircles the coronet of a lady's character, is unaffected piety. Nature may lavish much on her person—the enchantment of the countenance, the gracefulness of her mien, or the strength of her intellect, yet her loveliness is uncrowned till piety throws around the whole the sweetness and power of her charms. She then becomes unearthly in her temper, unearthly in her desires and associations. The spell which bound her affections to things below, is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it will be her delight to hold communion with the spirits that have been ransomed from the thralldom of earth, wreathed with a garland of glory.

Her beauty may throw its magical charm over many—princes and conquerors may bow with admiration at the shrine of her riches; the sons of science and poetry may emblaze her memory in song, yet piety must be her ornament, her pearl. Her name must be written in the "book of life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng, which had been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every lofty gratification on earth may be purchased; friendship will be doubly sweet—and the character will possess a price far above rubies; life will be but a visit to earth, and death the entrance upon a joyful and perpetual home. When the notes of the last trumpet shall be heard, and sleeping millions awake to judgment, its possessors shall be presented faultless before the throne of God with exceeding joy, and a crown of life that shall never wear away.

Such is piety. Like a tender flower, planted in the fertile soil of woman's heart, it grows, expanding its foliage, and imparting its fragrance to all around, till transplanted it is set to bloom in perpetual beauty in the paradise of God.

Follow the star, it will light you through every labyrinth in the wilderness of life, gild the gloom that will gather around you in a dying hour, and bring you safely over the tempestuous Jordan of death, into the heaven of promised and settled rest.—*Danville Star.*

"I knew such a man, (whether in the body, or out of the body, I cannot tell. God knoweth;) how that he was caught up into paradise; and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii. 34.

Mr. John Holland, the day before he died, called for the Bible, saying, "Come, oh come; death approaches, let us gather some flowers to comfort this hour." And turning with his own hand to the 8th chapter of Romans, he gave the book to Mr. Leigh, and bid him read: at the end of every verse, he paused, and then gave the sense to his own comfort, but more to the joy and wonder of his own friends. Having continued his meditations on the 8th of the Romans, thus read to him, for two hours or more, on a sudden he said, "Oh stay your reading. What brightness is this I see? Have you lighted up any candles?" Mr. Leigh answered, "No, it is the sunshine;" for it was a sunny day. "No, it is my Saviour's shine. Now farewell world; welcome heaven. The day-star from on high hath visited my heart. Oh speak it when I am gone, and preach it at my funeral; God dealth familiarly with man. I feel his mercy; I see his majesty; whether in the body, or out of the body I cannot tell, God knoweth; but I see things that are unutterable." Thus ravished in spirit, he roamed towards heaven with a cheerful look, and soft sweet voice; but what he said could not be understood.

A GOOD MAN'S PRAYER.—A man of an ordinary piety is like Gideon's fleece, wet in its own locks; but it could not water a poor man's garden. But so does a thirsty land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor dip so much as a little furrow, that the drills of the water might pass into rivers, or refresh their neighbor's weariness; but when the earth is full, and hath no strange consumptive needs, then at the next time, when God blesses it with a gracious shower, it divides into portions, and sends it abroad in free and equal communications, that all that stand round about may feel the shower. So is a good man's prayer; his own cup is full, it is crowned with health, and overflows with blessings; and all that drink of his cup and eat of his table, are refreshed with his joys, and divide with him in his holy portions.—*Bishop Jeremy Taylor.*

THE BAPTIST CAUSE IN McLEAN COUNTY, ILL., is evidently on the increase. A church was constituted some time since at Mount Pleasant of twenty members, and several more are presently being baptized before this time. Mount Pleasant is not far from Cheney's Grove, twenty-five miles east of Bloomington, on the route to Danville. Preparations are made to form one or two more churches shortly. Our correspondent writes:—"The Baptist cause was never rising in this vicinity so rapidly and extensively as at present, and yet our means are feeble and few. Some of the Methodists are coming over to us." We lately noticed the baptism and ordination of a licentiate Methodist preacher in this county.—*Banner and Pioneer.*

We regret to be obliged to state, that owing to the paucity and imperfection of statistical reports forwarded us, the *Almanac and Annual Register*, proposed to be published this season, is necessarily postponed till another year. The apathy, on this subject, of the public, and even of our brethren who conduct the religious press, has been very astonishing and mortifying to us. All we can say is, that we have called and they have refused to respond to and, in many instances, to further the call. We still wish as earnestly as ever to obtain the means to complete this great undertaking, "a thorough statistical report of our Churches, Associations, Literary, Theological, and Benevolent Institutions;" and we still beg for the materials from those who can furnish them. In the Record, if through no other channel, we will give the results as perfectly as the materials will enable us.—*Baptist Record.*

From the Biblical Recorder.

PICKENS Co., ALA., July 8th, 1839.

Dear Brother Meredith,

I returned yesterday evening from a meeting which had been protracted to the eleventh day. It was held with the Church at Forest Meeting-house, in the above Co. where I have labored in much weakness, for the last three years, as pastor, al supply. In Oct. 1837, the *Anties* rent off from us, because they could not succeed in passing a resolution, to prohibit all Missionaries, and Ministers friendly to Missions, or any of the benevolent Societies of the day, from preaching in our Meeting house on Conference days. Since that time, we have enjoyed much peace and occasional accessions to our little church, and the brethren have prayed much for a revival, and we think, not in vain; for on the first day of the above Meeting, we had the pleasure to meet with Elders Dawson of S. C. and Jas. R. Smith late of S. C., who both preached, and we verily felt that the Lord was with us. On the first day of our meeting we organized a Minister's and Deacon's Conference, and in the course of the meeting we had the pleasure of the presence and labors of Elders, the two first mentioned, R. Wilkins, W. R. Stansell, W. Manning, M. P. Smith, T. S. Thomas, W. W. Nash and Parker, Hodges and Patterson, licentiate. During the meeting, much union was manifested among the Ministers, and much brotherly love among the brethren and sisters in general. The word preached seemed to be attended with Divine power, for before the meeting closed, I had the privilege of baptizing twenty three willing converts, and 9 others professed to have a good hope in the blessed Jesus, and we left with reluctance, many precious souls in deep mourning. Brother Hodges and J. R. Smith continued with us till the close of the meeting.—The latter preached the last sermon, from the last verse in the New Testament, to a very large and well ordered assembly. Among the converts were the young, the middle aged and the gray-headed.

Now my dear brother, if you think the above would be in any way profitable either to saints or sinners, you will please give it a place in the Record. Jno. H. TAYLOR.

COMMUNICATIONS.

For the Christian Secretary.

CONFORMITY TO THE WORLD.—NO. 6.

Perhaps it may be regarded superfluous in view of what has been already advanced upon this subject, to offer any specific reasons for complying with the Apostle's exhortation. But as general views are indistinct, and usually leave but slight impressions, it may not be amiss to notice two or three of the evil consequences resulting from indulgence in this easily besetting sin, as special reasons for guarding against it.

1st. Christians when conformed to the world, will not grow in grace. This they are exhorted to do. There is no place in the Christian course where they can sit down at ease, or remain stationary; but their watchword must be *onward* and upward, until the race is run, and the crown obtained. And how are they to add to their *grace*, and increase their spiritual knowledge? Can they do it while following in the wake of the world? While loaded with its drapery—captivated with its show—puzzled by its politics—or entangled with its speculations? They may retain a standing in the church, while they serve the world, but they will wound the Savior. They may treasure up the maxims of the world, but they will not learn of Christ. They may receive honor from men, while they are dishonoring God. Their pride may be pampered, but their souls will famish.

2d. Christians by being conformed to the world, render the preaching of the gospel ineffectual, and prevent the salvation of sinners. By the foolishness of preaching, God is pleased to save those that believe. Now when Christians are where they should be—living above the world—the love of God and souls glowing in their hearts, they love the house of God, and the institutions of the gospel. And while the servant of Christ delivers his message, their attention is all absorbed, and the powers of their souls are all interested. They feed upon the word and grow thereby. Its beneficial effect is apparent in their good works and holy living. And when this is the case with Christians, sinners will not long turn a deaf ear to the warnings and invitations of the gospel. They will begin to listen with interest—the word will find its way to the heart, and like the good seed being watered by the prayers of God's people, it will produce its appropriate fruit. But when Christians become conformed to the world, they have but little relish for the "milk of the word," nor can they bear "strong meat." They may go to the sanctuary, but they are not at home; their affections are estranged from it. They may apparently listen to the dispensation of the word, but they are so full of the cares of the world, that they cannot receive it. They will be very apt also, to complain of the preacher; he is dull, or tedious, or the subject is dry, or his remarks are all commonplace. And so little are their spirits in union with the worship of God's house that they cannot heartily join in any of its services, except the benediction. And under such circumstances can we expect that careless, thoughtless sinners, will be attentive? Will they listen to the warnings and invitations of Christ's ambassadors, while Christians slumber? No. They might as well go into the wilderness and preach to the trees that bow before the breath of their Maker, or to the rocks that rend at his bidding. No doubt, my Christian brethren, we shudder at the thought of preventing a sinner's salvation; but if we are conformed to the world, we must expect our garments will be stained with the blood of souls!

Finally. When Christians are conformed to the world, God's work will not be revived. A genuine revival of religion usually commences in the church, and sinners probably are seldom converted, but in answer to the fervent, united prayers of Christians. When the disciples sleep, the powers of darkness triumph. When Christians are conformed to the world, iniquity abounds, and men grow bold in sin—the ways of Zion mourn, and her temples are deserted. Then, as so much depends upon the consistent walk, and faithful efforts of Christians, how important

that they should be actively engaged, not in the service of the world, but in the vineyard of their Lord. O my brethren, is it not time that we arise and shake our garments from the dust of the world? Is it not time that we come out from among them? Let us then, break off our chains of bondage—tear away from the world's allurements, and tread it under our feet. Let us gird on afresh the Gospel armor—keep our lamps trimmed and burning, that when the cry is heard, "Behold the bridegroom cometh," we may go forth with joy to meet him. S. B.

ERRATUM.—In No. 4, for "Does he pay for them," read, does he pray for them,—in italic about the middle of the article.

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 23, 1839.

THANKSGIVING.

A writer in the Alexandria (D. C.) Gazette, proposes the setting apart of a day of public and united thanksgiving and praise for the abundance with which God has blessed our land during the present season, and the plenty with which he has crowned the labors of the husbandman, in causing the earth to yield so bountifully of her increase. Who will not respond to this suggestion? Never have we, as a nation, had more abundant cause for gratitude to the Ruler of the seasons for the overflowing of his bounty. Truly, he has "crowned the year with kindness,"—he has filled the arms of the husbandman with his sheaves, his measures with fruit, and his barns with increase. He has caused the heart of the poor to rejoice in the prospect of an abundant supply for all his wants, and He has spread joy and gladness over all the land. How little have we deserved so much goodness at His hand, and how are we called upon for devout gratitude and humble acknowledgment to "Him from whom cometh every good and every perfect gift."

Why, then, may we not have a day of National Thanksgiving, when we may present the interesting spectacle of a whole people bowing down in adoration and praise to the beneficent Author of all our mercies? What could be more delightful, or more becoming, for a professedly Christian nation? May we not hope that this suggestion will receive the attention it deserves?

WE have received the second number of a new Baptist paper, under the title of "Zion's Watchtower and Baptist Vindicator," published monthly at Perry, Genesee Co., N. Y., by Ansel Warren. It is a small sheet—price fifty cents per annum. We hope it may be the instrument of much good.

WE learn from "Zion's Watchtower," that a revival of religion has been for several months in progress in Bethany, Genesee Co., N. Y. Br. Stimson, pastor of the Baptist church, has baptized about fifty persons since the commencement of the work.

On the first Lord's day in this month, (says the New Hampshire Baptist Register,) Br. Harvey baptized six in Bradford, N. H., two of whom had been members of the Congregational church.

BR. NATHANIEL PAUL, a colored preacher, and pastor of the Union Street Baptist church, Albany, died in that city on the 16th ult., in the 46th year of his age, and the 21st of his ministry. He was a truly evangelical man, and has been the instrument of much good among the people of his own color in Albany. He is the last of three brothers who have been honored with the work of the ministry.

PROFITABLE.—The editor of the Christian Journal, at Cincinnati, has returned to the practice of the law, having sunk \$7,500 by his paper in three years. That is more than we can afford to sink, without getting into the hands of the lawyers, which is the most inconvenient way of "practising law."

"GLAD TIDINGS."—Under this head, the Methodist "Christian Advocate," New York, speaks of its brethren in the Western States as being "immersed in revivals." We heartily rejoice with our Methodist brethren in this intelligence, and only hope that the time may soon come, when they can literally say that their converts are "immersed" in the revivals with which their churches are blessed.

THE SANDWICH ISLANDS.—It is said that the Bible is in extraordinary demand among the Sandwich Islanders, and that a new translation into their own language is nearly ready for delivery. Thus is the prophecy fulfilled, "The isles shall wait for his law."

THE BETHEL CHURCH, at Utica, N. Y., dedicated their new house of worship on the 7th inst. It appears from an account in the N. Y. Baptist Register, that the occasion was a very interesting one, and that the prospects of the church are truly cheering.

A Presbyterian Church was organized at Thompsonville, a manufacturing village in the town of Enfield, Conn., on the 6th inst. This is the first Presbyterian church in this State, although it is quite common to call our Congregational brethren Presbyterians. Rev. Dr. Harvey is their pastor; he is connected with the Reform Presbytery of New York.

TEXAS.—The Christian Reflector suggests the importance of sending a Baptist missionary to Texas. The editor says, that from long and repeated conversations with a brother Andrews, a lawyer residing at Houston, and from some statements made by Dr. Breckenridge in a recent lecture in New York, he is satisfied that the time has come for several men of the right stamp to enter this field.

BAPTIST CHURCHES IN NEW YORK.—By a list in the Baptist Advocate, we perceive that there are sixteen Baptist places of worship in New York city, besides one in Jersey city, and one on Staten Island, in the immediate vicinity.

RENUNCIATION.—Mr. Russell Canfield, formerly of this city, who professed Universalism while here, and wrote a pamphlet in defence of that doctrine, but who has since turned infidel and atheist, and lectured as such in several places, has recently in the western part of the State of New York renounced his infidelity, and publicly avowed his belief in the truths of Christianity.

MR. WM. ADAM, formerly a resident in India, has been appointed Professor of Oriental Literature in Harvard University.

The mode and subjects of baptism.—By Milo P. Jewett, A. M., late Professor of Rhetoric and Oratory in Marietta College, Ohio, and a licensed minister of the Presbyterian Church. Second edition. 16 mo. pp. 122. Boston: Gould, Kendall & Lincoln. 1839.

This work is in the form of two discourses; the first relating to the mode, and the second to the subjects of baptism. The whole is written in a truly Christian spirit, and bears the impress of good scholarship. The arguments are drawn from the right source, and judiciously arranged. It is difficult to conceive how more could be said, or said to better effect, within the same compass. The author is one of the numerous new and learned witnesses for the truth, who are now almost daily constrained to withdraw from a practice not named in scripture, and embrace and practice what is positively commanded. We have before published some extracts, showing the origin of this work, and giving an account of Professor Jewett's change of views. For sale by Canfield & Robins.

The Convert's Guide to First Principles of Evangelical Truth, sustained by the united testimony of our Lord Jesus Christ, the holy Apostles, and our Pedobaptist brethren. Compiled by I. Roberts, pastor of the First Baptist Church, New Haven, Conn.

I have read this work with much interest. The enemies of Bible baptism have long since exhausted their stock of arguments in favor of infant sprinkling, and each new effort against the former, and in favor of the latter, is but such a change of position in their assertions and arguments, and giving new forms to their old weapons, as a determined military officer would adopt when about to make a renewed attack upon a foe hitherto invulnerable. The consequence is, a Baptist has nothing to do in vindicating the baptism of the Bible, but to bring the scripture, argument, historical facts, and Pedobaptist concessions into a proper position to meet, unmask, and so vanquish error. The compiler of the above work seems to have done all this to admiration, and in a manner which entitles him to great credit as a friend of truth. The compilation is manifestly the result of much research and unsparring application. All possible forms and positions of the armor of defence are necessary in this conflict with sophistry, perversion, misrepresentation, and bold assertions. Hence the compiler has (in my opinion at least,) very judiciously interspersed his work with valuable portions of ecclesiastical and other history, calculated to throw light upon his subject; and which, but for the circumstance of being thus placed before them, multitudes of Baptists would remain unacquainted with.

I think the work well adapted to enlighten and convince the mass of ordinary readers, and sincerely wish it an extensive circulation. It is handsomely printed and bound in cloth, and is for sale by Canfield & Robins, of Hartford, at the moderate price of 50 cents.

RESIGNATION.—We understand that the Rev. Thomas Winter, late pastor of the Baptist Church at North East, N. Y., has resigned the pastoral office in that church, and the church by their unanimous vote, have commended him to the grace of God, as follows:—

"The Baptist Church of Christ in North East, to sister churches. The Rev. Thomas Winter is a regular member of the church, in good standing and fellowship. As a minister we deem him sound in the faith and doctrine—an able minister of the New Testament—a watchman that needeth not to be ashamed. As our beloved pastor for thirteen years, we have found him faithful to the cause and interest of his Divine master, and a vigilant guardian and shepherd of the flock of which he has been overseer. In the several relations of pastor, teacher, and brother, his character is unsullied, and in each of these relations we cordially commend him to the love and Christian regards of brethren and friends, with whom his lot may be hereafter cast. That he may long continue eminently useful in advancing the Redeemer's kingdom, and turning sinners to God, is our earnest prayer.

By unanimous vote of the Church in Covenant meeting, Aug. 17, 1839, and signed by their order, MARTIN E. WINCHELL, Moderator.

WM. WINCHELL, Church Clerk.

We have only to add, it would afford us great pleasure to greet our highly respected brother, as a neighbor and fellow laborer in this part of the vineyard, should the providence of God direct his steps this way, for he has long been with us a brother beloved.

BROWN UNIVERSITY.—The annual Commencement of this institution will occur on the fourth of September. Besides the exercises of the graduating class, there will be on Tuesday morning an Oration before the Philanthropic Society, by George Bancroft, Esq. of Boston, and a Poem by Rev. Stephen P. Hill, of Baltimore, Md. and in the afternoon an Oration before the United Brethren Society by Rev. O. A. Brownson, of Boston, and a Poem by William J. Pabodie, Esq. of Providence. On the afternoon of Wednesday, an Oration will be delivered before the Phi Beta Kappa Society, by Alexander H. Everett, of Roxbury.

The prospects of this venerable institution were perhaps never more encouraging; nor were the inducements to secure its advantages, ever greater than at the present time. The Faculty who are eminently working men, spare no pains to increase both its means and efficiency. It has, thus far, shared largely in the public favor, and will continue to do so while its public exercises, as well as its substantial fruits bear such unequivocal testimony to the ability, zeal, and fidelity of its conductors.—*Christian Watchman.*

To the New England Editors and Publishers.—The Publisher of the Boston Almanac, proposes to furnish for that publication for 1840, a complete list of all newspapers, magazines, etc. printed and published in New England. In order to get the desired information, he requests the Editors or Publishers to send him one number of each of their respective publications, for which he will send them in return, when published, a copy of the Boston Almanac, for 1840.

Will editors in the New England States please give this an insertion, and send a copy of their publications to S. N. Dickinson, 52 Washington street, Boston.

FIRE.—About two o'clock on Wednesday morning last, the wooden building, No. 306, North Main st., occupied as a carrier's shop by Mr. Luther Hale, was discovered to be on fire in the upper story. The building, which was of little value, was destroyed, but the contents were all saved. It was undoubtedly set on fire—it has been fired once or twice before within a year.

PROTRACTED CASE OF DROPSY.—Miss Sophia Smith, of Newcastle, in this state, aged 46 years, died on the 14th of June last, with dropsy, with which she had been afflicted for 16 years past; during 10 years of which time ten gallons of water were drawn from her every four weeks.—*N. Y. Sun.*

VIRGINIA.—The Religious Herald, of Virginia, makes the following enumeration of the communicants in the churches of the principal religious denominations in that State: Baptist, 60,000; Methodist Episcopal, 50,000; Protestant Episcopal, 37,000; Presbyterian, 12,000.

DISTURBANCE IN BALTIMORE.—Quite an excitement was occasioned in Baltimore on Sunday evening last, by the escape of a nun from the Convent in Alquist street. She jumped through a window, and ran to the houses of several citizens, demanding protection. She was pursued by the priests and others from the Convent, but a crowd assembled, who refused to deliver her up. She was finally taken care of by the Mayor and Police; the cause of her conduct is said to have been insanity. The crowd, however, thought otherwise, and a military force had to be called out to protect the convent. The disturbance was about quelled at the last accounts.

WONDERFUL PRESERVATION.—A boy about three years old, of the name of Smith, while playing round a pump in the rear of Adams' block on North Main street, on Monday last, worked off one of the boards which covered the well, and was precipitated to the bottom, a distance of sixty feet. He was seen by some of the neighbors, and a warm-hearted Irishman (Thomas Pondgrass,) immediately volunteered his services, and went down and brought the boy up, who, on examination, was found to be but slightly injured. When the small space between the pump and the side of the well is considered, and the depth of the fall, it is remarkable that he was not killed. There was eight or ten feet of water in the well.—*Hartford Courant.*

DEPARTURE OF MISSIONARIES.—Mr. Phineas R. Hunt, printer, of Bath, N. Y., and Mrs. Abigail N. Hunt, of Conway, Mass., destined to the Madras mission, and Miss Eliza Agnew, of New York city, Miss Sarah F. Brown, of Newark, N. J., and Miss Jane E. Lathrop, of Bozrah, Ct., destined to the Ceylon mission, under the direction of the A. B. C. F. M. sailed from this port in the ship Black Warrior for Colombo, on the 30th ult. Religious services were held on board the ship, and prayer was offered by the Rev. Dr. Cuyler, of Philadelphia.—*Boston Recorder.*

MORMONISM IN NEW JERSEY.—Some disciples of Joe Smith have established themselves in the neighborhood of New Egypt, and in other places in Monmouth. They first appeared there some six months ago, and, according to the Trenton Gazette, have made converts of several persons of some standing and influence; their numbers are increasing.

SICKNESS AT HAVANA.—A gentleman who left Havana July 18, informs us that the yellow fever is raging in the harbor among foreigners, to an alarming extent. It has not been known to be so sickly there for fifteen years. The sickly season which does not generally commence until August, began this year early in June. Of some vessels in the harbor, the officers and crews are all dead. Some vessels have left in ballast, rather than risk the lives of the crews a sufficient time to obtain a cargo.—*Portsmouth Journal.*

IMPORTANT FROM FLORIDA.—The Charleston Mercury of Tuesday last, states that on the preceding day, the steamer Charleston arrived there with 46 Indian prisoners on board. They were captured on the 7th inst. at Fort Mellon, by Lieut. Hanson. The mother of Osceola is said to be among them. She is very old, with locks as white as wool. It was not understood that there was any fighting in making the capture, but two warriors, in attempting to make their escape, were killed. The event, though not of much importance in itself, is nevertheless so different from the common run of Florida news, that it deserves some distinction.—*N. Y. Sun.*

NEW ORLEANS.—The New Orleans Bee of the 9th inst. states, that the Yellow Fever has extended its ravages in New Orleans. The editors say: "A considerable number of new cases have been admitted into the Charity Hospital; and almost every physician of moderate practice has to attend one or more patients afflicted with the disease. The oppressive heats which now prevail are considered favorable to the extension of the epidemic."

A GREAT INSINUATION.—The editor of the Canajoharie Radii, in noticing a custom which prevails in some countries, of punching the ears of rogues, and their custom of concealing such marks by wearing ornaments, says: "We do not know how such a law would be relished in this free country, but if it was in force here, we know where a jewelry pedlar would find business."

A DIVORCE.—ALMOST.—The Hartford Patriot states that Mrs. Emma Willard Yates has separated from her husband, and returned to Troy, with the intention of again connecting herself with the Troy female seminary. The Patriot says, she found Mr. Yates not a husband, but a tyrant, infidel, and debauchee.

ATTEMPT TO POISON.—The Harper's Ferry (Md.) Constitutionalist says in an attempt was made a few days since to destroy the family of Mr. Rolla Sultzer, of that county, by mixing arsenic with their coffee. Mrs. S., and six children, drank of the coffee, but by immediate aid were saved from any disastrous consequences. The author of the mischief was a negro servant girl 14 years old, who has been committed to prison.

Zebedee Kendall, the father of the Post Master General, died at Dunstable, Mass., on the 13th inst.

At a recent temperance celebration in London, the procession was composed of upwards of eight thousand "total abstinence men" on foot, with one hundred and sixty carriages filled exclusively with females.

INSANE ASYLUM IN NEW HAMPSHIRE.—The committee for locating the Asylum for the Insane, have decided on Portsmouth as the most eligible spot. An honest industrious peasant in Bedfordshire being observed to purchase weekly five peck loaves, was asked the other day what occasion he could possibly have for so much bread. "One," replied the honest fellow, "I take myself, one I throw away, one I return, and the other two I lend." "How do you make that out?" was the reply. "Why," returned the peasant, "the one which I take myself is for my own use; the second, which I throw away, is for my mother-in-law; the last I return is for my father; and the other two children, in hopes that they will one day return them to me should I stand in need of their assistance."

NATIONAL DEBT OF ENGLAND.—It appears from the report of the Chancellor of the Exchequer, that the annual interest on the national debt is but little short of one hundred and fifty millions of dollars, being about three-fifths of the whole expenditure of the British Government.

RECIPE FOR FLOATING.—Any human being, who will keep the presence of mind to clasp his hands behind his back, and turn his face towards the zenith, may float at ease and perfect safety, in tolerably still water—aye, and sleep there, no matter how long. If, not knowing how to swim, you would escape drowning, when you find yourself in deep water, you are only an empty pitcher—let your mouth and nose, not the top of your heavy head—be the highest part of you, and you are safe. But thrust up one of your bony hands, and down you go—turning up the handle tips over the pitcher. Having had the happiness to prevent one or two from drowning by this simple instruction, we publish it for the benefit of all who either love aquatic sports or dread them.

MARRIED.

On Tuesday morning, August 20th, by Rev. Mr. Bushnell, Mr. James C. Woodruff, (firm of Abernethy & Woodruff, merchants,) to Miss Elizabeth O. Langdon, daughter of Reuben Langdon, Esq., all of this city.

At Somers, on the 1st inst., by Rev. R. S. Dennis, Mr. John W. Lathrop, to Miss Elizabeth C. Kibbe.

At East Hartford, on the 19th inst., by Rev. Mr. Spring, Mr. Charles Wright, of Glastenbury, to Miss Caroline E. Foster, of East Hartford.

At East Hartford on the 15th inst., by Rev. Mr. Spring, Mr. Henry W. Rockwell, of this city, to Miss Percy M. Strong, of East Hartford.

At New Haven, on the 14th inst., Capt. Ralph Voorhees, U. S. Navy, to Miss Harriet, daughter of the late Lieut. Gov. Ingersoll.

At Berlin, 12th inst., Mr. Lorenzo Cary, Principal of the Norwich Town High School, to Miss Sarah Peck, of Berlin.

At New Haven, Rev. Wm. T. Bacon, to Miss Elizabeth Knight, daughter of Professor Knight; Mr. Wm. B. Dunning, of Middletown, to Miss Grace A. Mason, of the former place.

DIED.

In this city, on the 19th inst., Miss S. Mather, aged 30 years, late of Windsor, and daughter of Mr. Allyn M. Mather.

At Canton, July 19th, Henry, son of Mr. Edward Messenger, aged 3 years.

At New London, Aug. 6th, Mrs. Jane F., wife of Mr. George W. Crandall, aged 24.

At Colchester, on the 9th inst., Miss Eunice Cone, aged 64.

At New Haven, Mr. Wm. F. Spicer, aged 20; Mr. Robert McKirk, aged 32; on the 23rd ult. Mr. Abraham L. Simpson, of New York; Miss Betsey Baldwin, aged 46.

At Lyme, on the 9th inst., Charles Griswold, Esq., second son of the late Governor Griswold, aged 48.

At Plainville, Aug. 12th, Mr. Edward F. Morse, aged 42.

At Suffield, on Friday, Aug. 9th, Mrs. Phebe, wife of Dea. Warren Lewis, and daughter of Capt. Seth Phelps. The deceased was a worthy member of the first Baptist church in Suffield, and adorned the Christian profession by a godly walk and conversation. May her death be sanctified to her family, and the church of which she was a member.

At Tolland, Aug. 11th, Mrs. Lury T. Brigham, aged 36.

The Treasurer of the Convention acknowledges the receipt of the following sums forwarded by the Rev. Bela Hicks, of Pomfret.

From Mrs. B. Corbin, for For. Missions,	\$10 00
" Miss L. Dresser, do,	1 00
" Miss S. Baker, do,	1 36
" Mr. J. Coon and wife, do,	3 00
" Mrs. L. Chandler, do,	50
Pomfret Church, collected at Monthly Con-	26 14
cert, for do,	
From Mrs. L. Thayer, one half for For.	8 00
and the other for Home Missions,	
Thereof,	\$50 00

NOTICE.—The Annual Meeting of the Hartford Baptist Association will be held agreeably to appointment last year, with the Baptist Church at Torrington, Litchfield County, on the 3d Wednesday (11th day) of Sept. 1839.

Rev. Rev. B. A. Wells, of Canton, was appointed to preach the Sermon.

Among the resolutions passed at the session of the Association in 1838, are the following: Whereas, the ministers of Christ are by their consecration to the work of the ministry dependent upon the churches for support, and are necessarily prevented from engaging in secular business, and of the consequent opportunity of acquiring means for the wants of old age, or of premature decay, as well as of making provision for their families if they are removed from their labors by sickness or death,—

Resolved, That the churches of this Association be requested to take up an annual collection for ministers incapable of laboring in the ministry, and for the widows and children of those that are deceased, to be disbursed by a committee chosen annually by this body.

Resolved also, That the churches be further requested to appoint one member in each church to see that the collection be made and forwarded to the Association.

Rev. Henry Jackson was appointed to write the circular letter of this body.

The Standing Secretary having removed from this State to Boston, Mass., the subscriber gives the above notice.

G. ROBINS.

NOTICE.—The Board of the Connecticut Baptist Education Society will meet at the house of Rev. H. R. Knapp, Essex, on Tuesday the 3d of September next, at 10 o'clock, A. M. The time of adjournment was the 10th of Sept. but by the request of several members of the Board and the order of the President, the meeting is notified a week earlier on account of the meeting of the Hartford Association on the 11th. In behalf of the Secretary who is absent.

JOSEPH B. GILBERT.

NOTICE.—The Board of the Connecticut Baptist Education Society will meet at the house of Rev. H. R. Knapp, Essex, on Tuesday the 3d of Sept. next at 10 o'clock, A. M.

H. WOOSTER, Sec'y.

Deep River, Aug. 14, 1839.

NOTICE.—The Tolland County Anti-Slavery Society will meet at South Mansfield, on the first Tuesday in Sept. next, at 2 o'clock, P. M.

S. BARROWS, Cor. Sec.

NOTICE.—The Fairfield County Baptist Association will hold its next session in Stamford village, on the last Tuesday in August, at 1 o'clock, P. M. Br. W. Denison is to preach the introductory sermon. In case of failure, bro. E. E. Chase is to be his substitute.

The delegates from the Churches are requested to make their arrangements to remain until the session closes, on Thursday noon.

NOTICE.—The Middlesex County Temperance Society will meet at the Congregational Church in East Haddam, on Wednesday the 28th of August, at 10 o'clock, A. M.

It is expected that Rev. Mr. Marsh of New York, will address the meeting.

WILLIAM A. HYDE, Sec'y.

The Hartford County Temperance Society will meet at East Hartford, on the 4th Tuesday, 27th day of Aug. at 10 A. M. Services in the P. M. at 2.

D. HEMENWAY, Sec'y.

STATE COMMON SCHOOL CONVENTION.

A Convention of the friends of Common School improvement will be held at Hartford, in the Hall of Representatives, on Wednesday, the 29th of August, at 10 o'clock A. M. and will continue in session until the following evening.

Officers of the several County and Town associations for the improvement of Common Schools, of County and Local Lyceums, School Committees and Teachers, the Clergy of all denominations, individuals in public stations, and the friends of Education generally are invited to attend and present their views respecting the present condition of our schools and plans for their more extensive usefulness.

Interesting statements may be expected from gentlemen familiar with the educational institutions of other States and Countries.

HENRY BARNARD 2d.

Secretary of the Board of Commissioners of Common Schools.

Ground Plaster.

500 CASES, ground fine, from the best of blue rock, expressly for this market, for sale by WM. W. MARCY, 6w.

AN IMPROVED SYSTEM OF ARITHMETIC.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN, Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839.

"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."

DUDLEY A. AVERY, Teacher of the Public School Portersville, Conn.

"STONINGTON, July 16, 1839.

"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."

LATHROP W. WHEELER, Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839.

"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."

EDMUNDEZ DENISON, Jr.

From Dr. D. S. Hart, an eminent Mathematician.

"STONINGTON, July 16, 1839.

"I have carefully examined Olney's 'Improved System of Arithmetic,' lately published, and am highly pleased with the arrangement of the subjects, and the familiar and clear illustration of some of the more difficult parts. Especially worthy of notice is the method of extracting the Cube, and other Roots. This method was originally applied to the solution of Cubic and higher equations, by Messrs. Atkinson, Homer and Holdred, who discovered it independently of each other. It has never, to my knowledge, been applied in any Arithmetic to the extraction of the Cube, and higher Roots, previous to its insertion in Mr. Olney's. This fact gives this work a great advantage over all others on the subject, and entitles it to universal introduction into our Schools. The rule for finding the least common multiple, is the only one which will hold good in all cases; and though well known to Algebraists, it is surprising that it should so long have escaped the notice of writers on Arithmetic. On the whole, I can cheerfully recommend this work to all teachers and others concerned in the education of youth, as the best system of Arithmetic yet published, and heartily wish its adoption into our Schools."

DAVID S. HART.

"NEW LONDON, July 19, 1839.

"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."

J. E. WOODWORTH, Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839.

"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller mental, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."

SANFORD B. SMITH, Teacher of New London Public School.

CANFIELD & ROBINS, 120

Hartford, Aug. 1, 1839.

Notice.

BY order of the Court of Probate for the District of Mansfield, will be sold at public vendue, all the Real and Personal Estate of James N. Waters, late of Mansfield in said District, deceased,—at the late dwelling house of said deceased, in said Mansfield, on the 9th day of September next, at one o'clock in the afternoon.

ELEAZAR BENNETT, Administrator.

Mansfield, August 21, 1839.

AT a Court of Probate holden at New Hartford within and for the District of New Hartford, on the 6th day of August, A. D. 1839.

Present—ROGER H. MILLS, Esq., Judge.

Samuel Barber, administrator on the estate of Hiram Barber, late of New Hartford in said District, deceased, having exhibited his account of Administration on said estate, by which it appears that the debts and charges amount to the sum of twenty-nine hundred and five dollars, and seventy two cents, and the personal property inventoried to the sum of four hundred

